

for judgment, in succession, he fulminated against them the woes and imprecations of his wrath, 'the wrath of the Lamb,' in tones anticipating those of their final sentence. 'Woe unto you, scribes and pharisees, hypocrites! One woe is past, and behold, another woe cometh.' 'Woe unto you, scribes and pharisees, hypocrites! Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?' That solemn scene, remembering the character of the Great Reprover, and the impending judgments of which it was prognostic, may well remind us of the seven apocalyptic thunders uttering their voices; and often, may we suppose, would the echoes of his denunciations return upon the ears of those who heard them in after years, like the distant, but quailing reverberations of the mount that burned.

MISSIONARY.

From the Baptist Missionary Magazine.
BURMAH.

JOURNAL OF MR KINCAID.

Feb. 4. Had about twenty visitors. After considerable conversation, gave to each of them a tract.

8. Received a most welcome parcel from America, containing letters, papers, magazines and reports of benevolent societies. How wonderful is the work of God! What an amount of talent and piety is concentrating under the guidance of Heaven! The number and extent of revivals, those "times of refreshing from the presence of the Lord," show that the day of God's power has come. O! that the waters of life now flowing over the length and breadth of America, might roll on till all these immense wilds become the garden of the Lord.

9. Several visitors to-day, but not one that seemed earnest. It is not a little discouraging, after one has become entirely exhausted by labor, to feel that every word you have spoken is just given to the wind; but so are we often, made to feel in the close of the day.

28. For several days past have done but little. On the 15th, Mrs Kincaid had an attack of intermittent fever, but it soon changed to remittent, and resisted all medical treatment till yesterday, when it appeared to give way. To-day the symptoms are favorable, but she is unable to raise her head from the pillow. The female converts have evinced a most lovely spirit; they have watched around her bed night and day, from the first, anxious to do all in their power. Fever and small-pox prevail over the whole city and surrounding country. Seldom an hour in the whole twenty-four in which funeral processions are not passing our house. A stranger could hardly be induced to believe how large a number are taken to the place of burning. It seems as though the city must be depopulated. Though the pestilence walks in darkness, and destruction wastes at noon day, yet we are safe; yes, just as safe as though we lived in a land favored with the most salubrious climate.

March 11. A very long, and, I fear, unprofitable discourse on geographical and astronomical subjects with seven Burmans. Night came on before I was aware, and little time was left for the divine, soul-purifying knowledge of God in Christ, reconciling the world to himself. Intelligent Burmans are very fond of conversing on scientific subjects, and unless one is constantly on the watch, he is liable to leave behind the doctrine of the Cross. The spherical figure of the earth, its annual and diurnal revolutions, its seasons, and its adaptation to the wants of man, were all considered. I urged that these facts alone were sufficient to convince men that there is an infinitely wise, powerful and good Being, who created, upholds and directs the world, and that this Being is God. They acknowledged the superiority of this doctrine over that held by the Burmans, and said, it will finally prevail.

INTELLIGENT INQUIRIES OF A PRIEST.

24. Several interesting men at the house, seeking information about Christ and the gospel. Just at dark, walking on the bank of the river, a priest whom I did not know, accosted me thus: "Teacher, I have seen one of the books which teach your religion, and I think well of it." Do you think it to be true? "I do, Sir, because it says you shall not commit murder, or steal, or rob, or bear false witness." Does it teach nothing else? "It may teach many things, but these are the great commandments: do you not say so?" These are great commandments, but there are still greater. "Is it to make offerings?" No; the greatest commandment is to love God with all the heart; and the next is to love your neighbor as yourself. If a man keep these commandments, he is a good man, and does not transgress the Divine law. "Are no others good men?" No. "Will no others be free from calamity after death?" None but those who love God and their fellow-men, will be happy in a future state. "This perfect law we cannot keep, and so must we all be miserable?" Those who believe in Jesus Christ, the Son of God, receive a new heart so that they hate sin and love the holy, perfect law of God. "I do not understand about this new heart; what is a new heart?" It means a heart that is holy. "Are all who believe in Jesus Christ holy men and women?" Yes; all such are holy. "Do not all white foreigners believe in Jesus Christ? and do they not drink spirits and fight?" You do not understand that some white foreigners do not believe; they are the children of the world, and they love the world and the things of the world. "Teacher, it is now dark, and the city gates will be shut; I will call on you to-morrow and hear more on this subject."

Extract of a Letter from Mr Kincaid to L. Farwell, Esq., dated Ava, April 23, 1835.

ROYAL IDOL SET UP.

One of the most expensive and imposing exhibitions of human folly ever known in Burmah, is now taking place in this city—it is a festival in honor of an idol of great size, which the king is about to set up—it is a pure white marble image; has been under the hands of sculptors for some years; is just finished, and is now to be placed on a lofty throne, in the centre of a magnificent temple built expressly for the purpose. The temple itself has been built at great expense; it is entirely covered with gold, so that in the sun it has the appearance of being an immense mass of pure gold. All the royal family, nobility, several Shan princes, the governors of cities and provinces, together with an immense mass of human beings are now assembled, and the festival is to be continued for two months. Dancing, music, masquerades, dramas, single combats, eating, drinking and making merry, are kept up night and day. It seems as though the devil had come with great power, and was making a last powerful effort to efface from the minds of this people every thought of God and futurity. I feel myself to be like a mote in the foaming billows of a shoreless ocean. I should actually despair, did I not know that Jesus, who once stood over the grave of Lazarus, is now stretching out the sceptre of power over the nations; and that it is his command to go into all the world, and preach the gospel to every creature.

ARRACAN.

LETTER OF MR COMSTOCK.

Mr and Mrs Comstock arrived at Kyook Phyo, in this province, the 4th of March last. In a letter to the Corresponding Secretary, Mr Comstock gives the following

DESCRIPTION OF THE PROVINCE.

As this province is a new field of labor, perhaps a short account of it will not be uninteresting. It is situated on the eastern shore of the Bay of Bengal, and extends from 15 degrees 54 minutes to 20 degrees 51 minutes North lat. Its width is very variable. At the northern part of the province, it is about 90 miles wide, while the width at the extreme southern point is but 2 or 3 miles. Probably the average width is something less than fifty miles. It is bounded on the north by the province of Chittagong, on the east by the Burman empire, and on the south and west by the Bay of Bengal. An extensive range of mountains is the boundary between Arracan and Burmah, over which are several passes—one to Ava, one to Prome, another to Bassein, &c. Only the first, is very much travelled. By this we are only six or eight days' journey from Ava. A good deal of this province is mountainous, and much of the rest is jungle or uncultivated land. The people live in small villages, which are scattered over the whole province. The population according to the government census, I do not exactly know, but it must be something less than 250,000. It is very difficult, however, to ascertain the population, as the people will deceive all they can, to avoid taxes, which were very oppressive under the Burman government, and are not very light now. A great deal of itinerant labor must be performed here, as the inhabitants are so scattered; and much must be done by tracts. Two or three laborers beside Br. Simons and myself, I think should enter this field as soon as may be. The province is subdivided into four subordinate jurisdictions, called districts. The northern one, Akyab, is the largest. Here is Br. Fink, with his native church, and here I believe Br. Simons intends to settle. The Ramree district is the next in size. It consists of Ramree Island, about forty miles long, and on an average about fifteen wide, extending from 16 degrees 51 minutes to 19 degrees 24 minutes N. L., of Cheduba Island, lying a short distance to the S. W. of Ramree, which is 18 miles long, and 14 wide, and of several smaller islands. There are in the district 374 villages, and about 70,000 inhabitants. This is the field of labor I occupy. Kyook Phyo is on the northern point of Ramree Island, and, though not as central or as large as some other places, is on some accounts a very desirable station. It is very healthy, is visited by a good many natives from other places, who bring articles to sell to the English, troops, &c., and the harbor is an anchoring ground to the numerous native boats belonging to Rangoon, Bassein, &c., on their way to and from Calcutta. I do not, however, feel decided in reference to a permanent location. The Sandoway, and Aeng districts are important fields of labor; but very little can be done for them, till more missionaries are sent to Arracan.

CHINESE MISSION.

LETTER OF MR DEAN TO DR BOLLES, DATED SINGAPORE, APRIL 13, 1835.

Chinese Burial—Books distributed—Tracts for Chinese at Bankok.

I have, to-day, attended the funeral obsequies of Che-Sang, the oldest and wealthiest Chinese resident of Singapore. His estate is valued at 400,000 dollars.—He commenced here in youth, in the capacity of a coolie, whose business is to bear burdens. This morning a numerous concourse of people assembled at and about his late residence, to pay their last respects to the dead, or rather to enjoy a day of festivity. Amidst the throng was seen a huge image, made of paper, somewhat in the form of a man, but every way larger, by four-fold. This image receives religious worship, in behalf of departed ancestors, and is called the 'Great Reverend Uncle.' Next to this were stationed a number of boys, six or eight years of

age, dressed in mourning, (white,) holding flags of red and blue, made of paper. Near to these were arranged the offerings prepared for the gods. These consisted of whole hogs, sheep, goats, fowls, fish, &c., all dressed, but made to resemble life as much as possible. Around these were arranged all kinds of vegetables and fruits, in due order. Next was seen the pall—a piece of black silk, richly embroidered with purple, yellow, and crimson. This was thrown over a light frame-work of bamboo, which covered the coffin. By the side of this were the mourners, literally clothed in sack-cloth and sitting in the dust. At 1 o'clock, P. M., all arrangements being made, the procession, composed of more than ten thousand people, marched about a mile to the grave-yard. The images and offerings were all borne to the grave with the procession, which marched at the beating of gongs and other instrumental music, (so called.) On arriving at the grave-yard, we saw temporary sheds erected, not only over the newly opened grave, but in many places around, to shelter the people from the scorching sun. Beneath these, after the interment of the deceased, the various offerings were arranged, and after they had been spiritually offered to the dead, they were literally devoured by the living.

The circumstance I wished more particularly to notice in connection with this occasion, is the distribution of Chinese books. Of these, we have, to-day, given away about fifteen hundred; each book, on an average, containing about 90 pages, making in all about twelve thousand pages. In this distribution all the missionary brethren here have been engaged. It has been to us a laborious, but delightful day. May we enjoy many such opportunities for doing good. Our plan was, for each one to take a box of books, and station himself by the gathering multitude. All we could do, was to give as fast as we could, to the throng that pressed upon us, and guard against a seizure of the whole at once.

In view of the feeling manifested to-day, I have been led to inquire, what shall we do for a supply of tracts for the Chinese at Bankok? The American Tract Society has indeed appropriated \$500 for tract distribution in Siam; but this and much more will soon be profitably and necessarily employed in preparing Siamese tracts. From the specimens of Br. Jones's translation of Scripture, and the tract prepared in the Siamese language, (now printed,) we may judiciously appropriate funds in this department, to any extent which his labors may demand. Thus with the aid of a press, which I trust we shall soon have at Bankok, a beginning at least may be made, towards supplying the Siamese with books. But then the question returns—what shall be done for the 300,000 Chinese? It is known that the Chinese are a reading people, and it is also true that books of any kind among them are very scarce. Their native books are cheap, they are so miserably poor, they are unable to purchase them. Believing that the church is beginning to pray for China, and that a gracious God is removing the obstacles to her conversion, I am encouraged to hope that her millions of interesting but perishing inhabitants may soon be supplied with the bread of life.

Further extracts next week.

COMMUNICATIONS.

SABBATH SCHOOL CONVENTION.

LOWELL, Mass. Jan. 21, 1836.

DEAR BR. MURRAY:

At 10 o'clock yesterday, the New-England Sabbath School Convention assembled in the Meeting-House of the First Baptist Church in this town. Delegates were present from Maine, New-Hampshire, Vermont, Massachusetts and Connecticut. The Convention was organized by the choice of Isaac Davis, Esq. of Worcester, Chairman, and Rev. John N. Brown of Exeter, N. H. Clerk.

Prayer was offered by Rev. Mr. Malory of Connecticut.

Rev. Mr. Purkitt, Rev. Mr. Malory, and Rev. Mr. Crawford of New-York, were appointed a Committee to arrange and present the business of the Convention.

After a short time, the above Committee reported as follows, viz:

1. They recommended that the Convention hear a verbal statement of the objects of this Convention, from Rev. Mr. Purkitt, Secretary of the Massachusetts Sabbath School Union.

2. They recommended the adoption of the following Resolutions:

Resolved, That the interests of the Sabbath School cause, in our denomination, requires a more extensive union of council and co-operation than now exists.

Resolved, That it is expedient to form such a Union, either in New-England or elsewhere in the United States. The Report was accepted.

The Convention then proceeded to hear a verbal statement from Mr. Purkitt.

The Resolutions were taken up in order, and after considerable discussion, adopted.

The following Resolution, submitted by Rev. Mr. Thresher, underwent a free and full discussion, and was finally adopted without a dissenting vote:

Resolved, That we now proceed to organize a New-England Sabbath School Union. Rev. Messrs. C. W. Hodges, of Vermont, L. Tracy, of New-Hampshire, Joseph Ballard, of Maine, Henry Jackson, of Massachusetts, S. S. Malory, of Connecticut, and Luther Crawford, of New-York, were appointed a committee to prepare a constitution for the contemplated S. S. Union.

The Convention then adjourned, to meet at 7 o'clock in the evening.

Met according to adjournment.

The committee reported a constitution, which, with some slight alterations, was adopted.

Thus, a Sabbath School Union has been formed, bearing the name of "The New-England Sabbath School Union, Auxiliary to the American Sunday School Union."

Should Providence permit, I hope to say something more on this subject before long.

Yours in haste,

H—

FOR THE TELEGRAPH.

One reason why people do not hit the mark.—Believing that many incidents in common life, if well told and well applied, would be suitable matter for newspaper paragraphs, I will relate an incident that occurred a short time since.

A nephew of mine, a stripling, at the age when the smoke of gun-powder animates, while on a visit at my house, discovered a fowling-piece. He took it down, called for ammunition, loaded the gun, and fired at a mark. With expectation high, he ran to see what he had effected. The mark was untouched, and a good reason for it; he had put no shot in the gun. It occurred to me that many good people, although they might laugh at my nephew's mistake, often make a similar one.

The minister that preaches to his people, Sabbath after Sabbath, for months, and perhaps years, without exciting the exercise of pure religious feelings in his flock, or arresting the attention of the careless sinner, the praise of whose eloquence is on the tongues of his audience, labors under about the same mistake of half loading his gun. He makes as much sound and smoke as is necessary; but no arrows are sent forth that will reach the hearts of his hearers.

The good man that declares himself to be the friend of temperance, and stands aloof from temperance societies, because he considers the pledge which requires total abstinence from all intoxicating liquors as taking away his liberty, or for any other similar reason, may exert with all the energies and powers he is master of, he will never hit the mark; for, should he conclude by saying, "I will not sign the pledge, for I will not be bound," the response from the man half intoxicated would be, "That is my mind in full; you and I know too much for them; we'll not be bound; we are able to take care of ourselves."

The philanthropist that preaches against slavery in the abstract, and then apologizes for slavery and its attendant evils in the United States, advising others not to meddle with slavery or the slave-trade in the District of Columbia or elsewhere, may preach till he blows his breath away, without effecting the liberty of one slave, or convincing one slave-holder that he has no right in the sight of God to hold a human being as property, or withhold the Word of Life and the means of knowledge from the slave. And why? He has not loaded his gun with truth; but for fear of giving offence, preaches smooth things, makes a pleasant sound, calculated to quiet the conscience of the slaveholder, and blind the eyes of the community to the sin of slavery.

UNCLE.

THE TELEGRAPH.

FEBRUARY 4.

FOR THE TELEGRAPH.

CAPITAL PUNISHMENT.

MR. EDITOR.—I learn from your prospectus, that capital punishment is one of the subjects which will receive attention in your paper. Wishing to contribute a mite towards stopping the progress of what seems to me a dangerous and growing error, I send you an essay upon this subject. I am aware that it is a very serious regard for consequences. To me it has appeared to be sometimes treated with too much recklessness. Do those who advocate the abolition of capital punishment, duly ponder the following precept? "A man that doeth violence to the blood of any person, shall flee to the pit; let no man stay him."

Is capital punishment right? I bring the question "to the law and to the testimony;" for I can no more trust expediency as a guide upon this subject, than upon that of slave-holding. I assume that capital punishment, in certain cases, is either necessary, or else it is sinful. If necessary, then there is an end of the question, and it ought to be inflicted. If sinful, we may be sure to find the sin forbidden or disapproved in Scripture. To its decision let us submit, and not be wise above what is written.

What saith the Scripture? Open at Numbers xxii. 30—"Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses." Moreover, ye shall take no satisfaction for the life of a murderer which is guilty of death; but he shall surely be put to death." One would think that a decision from Heaven, so plain and unequivocal, might supersede all discussion, and put the question at rest; especially as this decision is repeated and confirmed in many parts of the Bible. Shall I be told that this precept, being found only in the Old Testament, is a part of the hand-writing of ordinances which was blotted out? They, who assert this, should prove it. We have no right to make void any divine precept by presuming it abolished. The appointment of cities of refuge was no doubt of typical and temporary use; but was not the reason assigned for putting the murderer to death of perpetual and universal application? "For blood it defileth the land; and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." Was this defilement ceremonial? And did a ceremonial defilement require a human sacrifice? Did it require something to be done which is in itself sinful? Are we not rather taught that murder is always and every where a crying sin, which must be expiated by the blood of the murderer? The law requiring the death of the murderer, is so far from being merely ceremonial, that it is expressly called a statute of judgment, or a judicial regulation. As such it was no doubt a wise one; and if the Bible is a perfect rule of faith and practice—if it was given to teach judges and legislators, as well as other men, let them come to this law to learn their duty in relation to the murderer.

After all, let us suppose that this law was ceremonial. What then? Does it not still prove that capital punishment is right? Does the ceremonial law ever clash with the moral? It would be hard for the temperance cause, if there could be found even a ceremonial precept, repeatedly and explicitly enjoining the use of intoxicating drinks. Such a precept would show that drinking rum is not immoral.

For the sake of those who have a greater reverence for the New-Testament than for the Old, we will now consult that part of the inspired volume. I do not find that the New-Testament abrogates the law requiring the murderer to be put to death, or that it in any way discounts capital punishment.

On the contrary, one passage occurs to me, which evidently sanctions its infliction. The apostle, speaking of the ruler, says, "For he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth

evil."—Rom. xiii. 4. What is the sword? An instrument to inflict death. What is the ruler revenging with the sword? Not a tyrant usurping divine prerogatives, but the minister of God, acting with a divine commission.

It is urged against capital punishment, that the murderer needs repentance, and to take away his life is to send him unprepared to the retribution of eternity. Is this plea more valid now than it might have been in the days of Moses? No doubt the murderer should have a space for repentance; but some questions require careful consideration.—Would the murderer be more likely to repent if left to die a natural death, than if allowed only a short space before his execution? A sense of the magnitude of a crime is very much influenced by the degree of severity with which it is punished. Would not a law, therefore, abolishing murder with crimes of a lower order, have a tendency to harden the heart of the criminal, and lessen the probability of his repentance? And would not such a law tend to lower in the minds of a community their abhorrence of murder, and thus occasion a greater frequency of the crime, and a greater number of those who are sent, without warning and without preparation, to eternity? If there be any data from which an answer to these questions can be made out, they ought to be brought forward. Should we abolish capital punishment, it becomes us to proceed with our eyes open, and not take a leap in the dark.

Some plead for the abolition of capital punishment on the ground that innocent people have frequently fallen victims to the law which requires its infliction. Why do they not condemn the use of horses, carriages, steam-boats, edge-tools, medicine, &c., because innocent people are daily falling sacrifices to them? Are not our lives exposed from almost every thing? It is true I am liable to fall an innocent sacrifice to the law, which punishes the murderer with death; but this hazard is a tax which I pay for the greater security of my life; and if it answers the end, as I believe it does, I am on the whole a gainer.

My essay is already too long, and I must omit much which I wished to write.

VINDEK.

REMARKS.

The subject now approached, is one of no inferior magnitude. From the days of Moses down to the present time, the public opinion of the world, with little exception, has called for the blood of the wilful murderer.

If respect for the opinions of mankind justly demanded reasons of our fathers for the steps they took in '76, the same demand may now be valid against as many as would set aside this ancient practice—especially as, without doubt, it has been very generally held to, as a moral and religious duty, owed to our species and to God. But it is not enough that the usage has been of long standing—that it has been very general, and that men have been sincere in its support. All this did not satisfy Vindex. No, in settling other important questions, he has already discovered the necessity of setting up a higher standard of duty—of throwing himself on to higher ground. On that ground we rejoice to meet him. If the "Law and the Testimony" are against us, we are anxious to know it. If it be otherwise, the public ought to know it, as one great motive to the saving of human life.

In approaching Revelation, with this discussion, a distinction presents itself, which to us, so far as we have examined the subject, now seems obvious and necessary, although we do not recollect having seen it noticed. It stands between laws and penalties, and is to a greater or less extent practically observed throughout Christendom.—Especially does the enlightened legislation of New-England, and, to great extent, of the United States generally, manifest that our legislators, so far as they have any regard to the codes of the Bible, do, in respect to nearly all these codes, treat the laws as one thing, and the penalties as another. Take an illustration: The penalty of the law as given to Moses against adultery, [Leviticus xx. 10] was capital punishment: adulterers should surely be put to death. Now while our legislators adopt the law, "Thou shalt not commit adultery," they reject the penalty required under the former dispensation. Again: [Leviticus xxiv. 19, 20] "If a man cause a blemish in his neighbor; as he hath done, so shall it be done to him: breach for breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be done to him again." Our legislators enact laws against doing violence to neighbors, but which of them think of annexing the penalties here required? Which of them require an eye for an eye, or a blemish for a blemish? The important questions then, now to be settled between us who go to the Law and the Testimony, are these:—1. Are all the temporal penalties annexed to transgressions of God's righteous laws under the old dispensation, obligatory under the new? It is taken for granted that this question is no sooner asked than answered by all; and the universal answer is, no.—2. If any of these penalties are obligatory, which are they? has our Savior specified one? If he has not, why is one obligatory more than another? Under Moses, the blasphemer should surely be put to death,—all the people should stone him.—[Leviticus xxiv. 16.] Where is the authority for altering the penalty annexed to this crime, and at the same time scrupulously adhering to the penalty for homicide, specified in the next verse? Show us authority for dispensing with the former, and we will show authority for dispensing with the latter. On the other hand, show us authority for enforcing the latter, and we will show authority for enforcing the former.

Let us now go forward, and see if the teaching of our Savior does not indicate the distinction between laws and penalties, already suggested. When "one came and said unto him, Good Master, what good thing shall I do, that I may have eternal

life?" he answered, "Keep the commandments: Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness; Honor thy father and thy mother; and thou shalt love thy neighbor as thyself." This last, he taught in another place, was the substance of all that remained of the moral law which he had not retained. This is the law. But what does he say about penalties? Nothing here; yet in his sermon on the mount, he not only allows, but plainly enjoins, a mitigation of penalties under the new dispensation. Hear him: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil." It may be contended that this passage only undertakes to instruct individuals in their duty towards other individuals from whom they have received injury. But if the authority for dispensing with the penalty which judicially took an eye for an eye, is not found in the spirit of this passage, where, we ask, is it found, and why is it not now judicially obligatory? If it be found here—if the spirit of this passage dispenses with the requirement of an eye for an eye, why does not the spirit of it dispense with the requirement of life for life?

Whatever light Vindex may have imagined thrown upon his path by the scriptures of the Old Testament already noticed, we must think that with the passage from Romans, he has "taken a leap in the dark."—He asks, "What is a sword?" And answers, "An instrument to inflict death." Allowing this construction, on whom is death to be inflicted? On all who do "evil." Not only the murderer, but the extortioner, the swearer, the liar, the licentious—indeed the best who do evil, all must be put to the sword—be capitally punished. Tremble! my brother, if you ever do evil; for, according to your own exposition of this scripture, the rule is "the minister of God acting with a divine commission," and "he beareth not the sword"—"the instrument of death"—"in vain"—he is "a revenger to execute wrath upon him that doeth evil."

Having thus disposed of the Scriptures adduced by our correspondent in vindication of capital punishment, whether satisfactorily or not to him and others, he and others must decide, let us now examine one other passage, which has been considered by some to be more weighty in favor of that doctrine, than any or all here brought forward. Vide Genesis ix. 6: "Whoso sheddeth man's blood, by man shall his blood be shed." The superior force of the argument derived from this passage, has been supposed to consist in this: It was spoken to Noah, and cannot be reckoned as a part of the ceremonial law afterwards delivered to Moses. It must constantly be borne in mind, that we do not dispose of the law against murder, as ceremonial. "Thou shalt not kill," whether delivered to Moses, or Noah, or the people of the present generation, is the voice of nature, as well as of nature's God, originating in eternal rectitude and the fitness of things—always binding—never to be abrogated. We cannot see that the consideration that it was given to Noah, gives it any additional strength over and above the consideration that it was given to Moses. It would have been equally binding on us, had it only been revealed to the latter, and not to the former. If then a law is nothing the more obligatory for having been delivered to Noah, why is a penalty? That other laws are not considered or treated as the more obligatory on us for their having been delivered to Noah, is evident from the fact that some of them are as little regarded, as a matter of duty, as any of the ceremonial laws given to Moses. Two of them may be found in the preceding verses of the chapter already cited from—Genesis ix.—vide verses 1 and 4.

Some still may think that nothing less than the blood of the murderer can satisfy justice—that to spare him would be unjust. The God of justice did not think so, in regard to the first case of murder, and most revolting fratricide recorded in the history of man. He not only spared the poor wretch, but mercifully favored him with a mark for his personal safety. Not only "let us submit and not be wise above what is written," but let us not undertake to be more just than God, to whom alone belongeth vengeance. In closing the argument from the "Law and the Testimony," we feel ourselves driven to the following conclusion: That although every jot and every tittle of the law that ever stood against any manner of sin, now stands, and ever will stand against it, still the spirit of the new dispensation not only allows, but requires a mitigation of temporal penalties.

Much as Vindex detests setting expediency against duty—and, knowing the man, we are fully persuaded that he does, from his heart, detest it, when he clearly sees it—still, in this instance, he manifests great alarm about "consequences." Why should we be troubled about consequences, after settling a question of right and wrong by the Bible? If God has settled the question, is not that enough for Christians? This running about after expedients to prop up the foundation with, does, to say the least, betray a lurking fear that he has not yet found sufficient in the Law and the Testimony to uphold him. Expediency is good in its place. The word is not to be expunged from the English language. In the performance of physical labors, a thousand questions arise that can only be settled by expediency. But a question of right and wrong—a question of duty toward ourselves, toward our fellow-men, or toward our Maker and Judge, can only be